The Chaplain

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Editorial

The Hand of God

A few months ago we drove with a Negro chaplain and his wife from Marburg to Frankfurt, Germany. On part of this drive we used the *autobahn,* the name given to a series of modern roads built by Adolph Hitler for military purposes. It had not been built for the Negroes. It had not been built for us. But we had used it.

Since it was 2 a.m. when we arrived at Frankfurt, the chaplain and his wife suggested we spend the remainder of the night at their home and have breakfast with them. With deep gratitude we accepted. When rising time came it occurred to us that this was the first time in any country we had been entertained by a Negro host and hostess. How amazing that it should occur on soil which, but a few years previous, had by the decree of man been reserved for one race and one people.

Those who are natives of German soil see these changes and it usually touches off a train of thoughts in their minds also. Among these thoughts frequently occurs the question of why, in a nation which boasts glibly of its democratic way of life, there are still sectors which deny any semblance of democracy to certain groups. It may be said in answer that there are certain peculiar local circumstances which make prevailing practices necessary with respect to various groups. It should not be forgotten that Adolph Hitler once said about the same thing. In other words, if we want to run our country, our state, or our city this way that is our business. But apparently this is not the way it works out in the destinies of men. In some circles it has come to appear almost quaint to suggest that God has something to say.

At the Amsterdam Assembly of the first World Council of Churches the renowned Swiss theologian Karl Barth dared to suggest that God is sovereign ruler of the universe and that in our impatience we should not overlook His possible plan for us as it unfolds in world history. To those who feel that if only their favorite resolutions could be passed and put into effect some ideal heaven on earth would thereby be established, Dr. Barth's suggestion of waiting on God held little appeal. But there is an old saying that prayer changes things. It is obvious that war also changes things —although we by no means recommend the latter. But who can say that the diabolical changes which have occurred on German soil have not been wrought by the hand of God? Since, as we believe also, God is no respecter of nations or persons, we do well

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The Realization of the Indwelling Spirit

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RELIGION

By Chaplain (Capt.) George W. Williams
(Station Complement, Aberdeen Proving Grounds, Maryland)

Chaplain Williams holds the A.B. degree from Claflin University, Orangeburg, South Carolina, and the B.D. from Gammon Theological Seminary, Atlanta, Georgia, and is a 33rd-degree Mason. He was the first chaplain to be assigned to the 6th Tank Group, Camp Claiborne, the only colored tankers during the war, and the first colored chaplain assigned to the Veterans Administration Hospital, Columbia, South Carolina. He was also Regimental Chaplain, 369th Inf., 93rd Div., in the Pacific. Later he served as assistant pastor at the Asbury Methodist Church, Washington, D. C.

Chaplain Williams has two battle stars and received the Bronze Star Medal for meritorious service in the Netherlands East Indies and Dutch New Guinea.

THE good news that Christ brought into the world was, and always will be, fundamentally this, that every one of us shares in the very life and Spirit of God. This is the revelation that shone out for a few years in the person of Jesus Christ, so manifestly human, so certainly divine. Can we not see what Christ saw—in every soul the capacity for good, for the highest good, for the saintly, for the Godlike? He called to that capacity, and that consciousness of capacity, in the fishermen on the lake of Galilee. He called to it in Matthew at his business, in Nicodemus in his secret search for truth, and in the woman of Samaria. In all it responded. When they saw Jesus they felt the kinship between His nature and their own. He taught them to recognize as He Himself did the presence of God in all men.

This also was what the Apostles taught when they proclaimed "all the words of this life." It was the loving brotherliness of Christ and His Apostles, the consequences of this sense of fundamental unity in God's family, that won the crowds and founded the Church. That divine life in men is today all around us, with its vast potentialities, even where we least suspect it. And the late war has opened our eyes to see some fragment of it. It has been a revelation. It has brought out miracles of comradeship, fidelity, courage, humanity, and a sense of God's nearness to man. It has broken barriers national, social, and even religious. It has revealed the unity of the Spirit of God in human hearts. Let not this revelation of the Spirit by the flashlight of war be forgotten and pass away. The life has been manifested and we have seen it, and bear witness. Here is the Gospel—the unexplored, but unlimited capacity of men for communion with God, for receiving His Grace, and sharing His life.

The life of God within us is not a complimentary description of our own

goodness or cleverness. It is distinct from anything that we possess of our own. It is not a theory or fancy of our mind but an objective reality which demands recognition of itself by the mind; not our thought about God, but God pressing Himself upon our thought. The spiritual life is simply our recognition of the presence of God, our yielding to the pressure of God upon our attention. Its sole merit lies in the simplicity with which we hear and obey God's voice, instead of stopping our ears to it and turning to interests chosen by ourselves.

The idea of knowing God for yourself, or revelation, is a vital element in all prophetic religion. The real issue is not that of belief in revelation as such, but of faith in a living and a personal God. For pantheism, for all abstract idealisms, and for that "pan-nomism" whose God is simply the cosmic order, there can be no talk of revelation. The universe in each case is simply the whole with man a part, trying to understand.

Knowing God is much the same as knowing the atom or the galactic system, or the Einsteinian, four-dimensional universe. But as soon as you believe in a personal and a living God the whole situation changes. The universe is no longer a system passively awaiting our study. There is a redemptive Good Will which is seeking to reveal itself to men. There is a double search, that of man for God and God for man. Men sense for the first time a spirit that is seeking them, a Voice that is calling, a Presence that has beset them behind and before and laid its hand upon them.

The Old Testament throws much light on the problem of revelation and experience. In general it shows two levels of thought, moving slowly from the lower to the higher. For the lower level the transcendence of God implies a certain externality, and revelation appears as the action of God from without. Hence it is sought in the unusual and extraordinary. It may be in something physical such as fire falling from heaven or the burning bush. If the action be in the realm of spirit, it is found in dreams and visions or states of ecstasy. The higher conception appears with the prophets and follows from their conception of God. There is no loss here of the idea of transcendence and no thought of man's reason as sufficient to discover God. They see the Lord high and lifted up. They know the majesty and holiness of God, the finiteness and sinfulness of man. What is new is the moral nature of this transcendence. God is not mere power demanding submission and sacrifices; He is righteousness and mercy and truth. Therefore, His transcendence, or holiness, means not judgment but mercy. "I will not return to destroy Ephraim: for I am God and not man; the Holy One in the midst of thee."

Sometimes the Spirit speaks to us by flashing a picture of some truth, or person, upon the retina of the soul's eye. This is a mode of speaking just as real as any other. Every verb and noun in the Hebrew Bible is simply a picture of some sort of being or acting. Just as colors and notes of music are exactly alike, so pictures and thoughts, or voice and vision, correspond with each other. Multitudes of God's children in seasons of prayer have had prophetic pictures flashed into their minds of what God would do, and these have filled the soul with sweet assurance that prayers were and would be answered.

The Spirit speaks by producing cer-

tain states of feelings. He gives premonitions of things to come, and especially is this mode of speaking used if He is warning the soul of danger. There is sometimes a strange tremor or uneasy feeling, or an extra inward sense of caution that seems to vibrate through the heart like the doleful tide bell placed at the entrance of a harbor to warn the sailors of sand bars. At times the Spirit speaks through dreams. From the beginning of the world through all Scripture history and to the present hour, God has fulfilled the words in Job of speaking to men in visions of night when deep sleep falleth upon them. To deny this mode of divine speaking is as irrational as to deny the existence of the mental faculties, and as unscriptural as to deny that God spake to Joseph or Paul in dreams. These are the various ways in which God speaks to the soul.

"He that hath ears to hear," says Jesus, "let him hear what the Spirit sayeth." Here we are to exercise our spiritual hearing, so as to readily detect the soft, sweet voice of the Spirit when He speaks to us. This is what the old writers in the middle ages called *corresponding with grace,* that is, the inward mental habit of noticing the impressions God may give us and then promptly obeying Him. To do this requires great humility and attention always open and awake to intimation of God's will, like an aeolian harp placed in the window ready to be swept upon by the softest zephyrs that quiver through the summer night.

The early Church in its religion, and so in its idea of revelation, moves around two focal points, and these bring us to the heart of Christian conception of revelation. The first of these is Jesus. "God was in Christ" is their common conception. There are two significant sides to this. First, it was God who was in Christ. That was their supreme concern, to know God. Jesus was not for them first of all a great teacher of a good example. He was one in whom the living God had come to men to reveal His way and to give them life. The point of emphasis varies: for the fourth Gospel, Jesus is the Word God speaks to men; for Paul He is above all a deed of God for men. But always it was their conviction that in the living God, the Holy One had come to men. Equally important, however, was the second conviction, that God was in Christ—not in writings nor doctrines nor miracles nor subjective experiences nor sacramental forms, but in a historic person, in Christ's spirit, His word, His life, His death. Here again as with the prophets, the historical, the human, the personal and ethical furnish the sphere in which the transcendent God becomes known; and God is here as deed, not primarily as idea.

The second focal point for the New Testament idea of revelation is the idea of the indwelling, light-giving Spirit of God. A historic fact or figure taken by itself is not enough. In the end there is no revelation until the truth speaks to me, until I know God for myself. Apart from this the historical, however lofty, remains a mere tradition. And that is what has happened too often in the Christian Church; instead of the word of the living God bringing to men conviction and life, there has been offered to men a book or institution or doctrine to which they were to submit. It is not so in the New Testament. Its conception of revelation is knowing God, not

knowledge about God, but knowing Him for yourself. Following the Hebraic line as contrasted with the Greek, such knowledge is no mere rational apprehension, whether by logic or by intuition. It is knowledge of acquaintance, of personal relation; it is a sharing of life. The historic fact of Jesus, with all its meaning, is not enough. Men know God because they are led into that life of fellowship with God which Jesus lived. Men know God because they share that Spirit of God which was in Jesus. It was this type of atmosphere that led the Apostle Paul to say, "Let this mind be in you that was also in Christ Jesus." If this is done God will cease to be merely a transcendent Being made known by some word or deed; He will be the life that is given, and the indwelling of His presence will always be with you. This is the significance of the New Testament idea of the Holy Spirit. Through that Spirit the external becomes inner, the historic becomes present, the living God speaks through the words of the past and the men of the past.

When people fail to respond to the voice of the Spirit, their spiritual senses become blunted so that they soon fail to hear that voice at all. They settle down into cold rationalism, they deny the supernatural life, and they repudiate spiritual emotion with the result that they have a frozen religion which may glitter like an iceberg with religious intellectualism but is as devoid of the life of the Holy Ghost as the iceberg is of tropical flowers. This is the condition of thousands in the nominal Church. But when the believer, with humility and prayer, forms a habit of looking out for communications from God and obeys, keeping the spirit of obedience in harmony with the written word, God will show His favor to such a soul.

It is the extent to which we hear the Spirit's voice that we measure our real value of God, and we get to know God in a real, inward, experimental way. It becomes the supreme joy of existence. To hear this voice we must be deaf to a thousand other voices of men and earth and time. Do we know that the Father has uttered Himself in the person of Jesus and that the blessed Jesus is uttering Himself through the abiding Comforter to us? And do we all know that the Comforter has come and longs to speak to us in His many-languaged voice, and that He lovingly yearns to tell us things that will quiet our fears, soothe our sorrows, gird our weakness, beautify our vision, soften our manners, sweeten our dispositions, inflame our devotion and prepare us to live with Him.

Oh, that we may be whispering galleries for the voice of the Spirit. There is but one possible way for man to attain the life of God in the soul, and that is the desire of the soul to turn to God. *As the hart panteth after the water brooks, so panteth my soul after thee, O God.* When this desire is alive and breaks forth in any creature under heaven then the lost sheep is found, and the Shepherd hath it upon His shoulders. Through this desire the poor prodigal son leaves his husks and swine and hastes to his father. It is because of this desire that the father sees the son while yet afar off, that he runs out to meet him. We are taught that no sooner than this desire is arisen and in motion towards God, that God's Spirit will answer to it.

It was this realization that made Isaiah say one day, *"Here am I; send*

m." It was this realization that sent Jeremiah weeping through the streets of Jerusalem for his people; yes, it was this realization that stopped Amos from following his flock and gathering the sycamore fruit. It was this realization that brought John the Baptist out preaching one day, "Repent ye: for the kingdom of God is at hand." This was the same realization that led Jesus out of the wilderness into the Temple and enabled Him to say, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel." This was the same realization that opened my eyes and started me on this prophetic journey. I know I am on the right road because I can see the footprints of men who heard the voice of God and passed this way.

Preachers and teachers would make their appeal,
Fighting as Soldiers on great battlefields;
When to their pleading my poor heart did yield,
All I could say, there is something within.
Something within me that holdeth the reins,
Something within me that banishes pain;
Something within me I cannot explain,
All that I know, there is something within.

EDITORIAL (*Continued from page 2*)

when we as nations or individuals try to ascertain His will for us. Both before and since the days of Belshazzar, nations have been weighed in the balances and found wanting. There is only one cure when this deficiency is found—that is to quickly make up our *moral short weight*, before it is too late!

Youth at Amsterdam

The youth at Amsterdam from different parts of the world, as well as those from various parts of the world who did not attend the World Council of Churches, all show a heartening degree of earnestness and sincerity about the things related to the Christian faith. Chaplains, having as they do the opportunity to minister to large numbers of American youth as well as other youth, have before them highly productive fields if conscientiously cultivated.

"We are convinced," the youth at Amsterdam said in one of the reports of their delegation, "that the time has come when the churches must speak to each other in love of the stumbling blocks which mar our fellowship and which drive men and women, and especially youth, away from us.

"We are also concerned," they continued, "about the general lack of Biblical preaching and teaching in the churches. There was never a time when people were in greater need of God's word than now, and yet today few people read, let alone listen to, God's message. Nothing but a rediscovery of the Biblical view of life will enable a disordered world to learn and follow God's design." The young people went on to urge a determined effort on the part of the churches to have every Christian man and woman pursue his and her evangelistic task. This is especially significant when one observes the great pains taken by promoters of the communistic philosophy to have each and every member occupied in some *form* of missionary activity. Spiritual vacuums must not be allowed to develop. There must be Christian channeling of time and effort.

Hokkaido Reunion

By Chaplain Howard P. Horn

(386th Air Service Group, Chitose Air Force Base)

Chaplain Horn, a graduate of Phillips University and Hartford Theological Seminary, served pastorates in Millis, Massachusetts (Church of Christ, Congregational); West Brookfield; and in Mounds, Oklahoma.

IT was a three weeks' study in contrasts that ended with getting off a local train at Chitose. Where's Chitose? It's just a little town on the central plain of Hokkaido, the northernmost of the home island of Japan, nestled between two mountain ranges, where two rivers rise, the Chitose River flowing south to Tomakomai and the Toyohira River flowing north to Otaru. It started some 600 years ago as a portage town between the two rivers, but in recent years has been just another stop on the railway line linking the northern parts of Hokkaido with the southern port towns. But that's getting ahead of the story.

In Manila, I had seen VJ-Day come and go, probably with less celebration than was evident in most parts of the States. And with the shuffling of units that followed the end of the war, January of 1946 found me surplus to the battalion of Negro engineers with whom I had been serving since March, 1945. When the orders determining my future arrived, I had just landed at Tachikawa, outside of Tokyo, after a plane ride of less than 24 hours from subtropical Manila to midwinter in Tokyo. I had never heard of Hokkaido, but I was on my way.

The now excellent military railway service was still in the dream stage, but our train succeeded in being comfortable, if chilly in spots. The trip across the straits between Honshu and Hokkaido wasn't too bad after we had politely dispossessed the crew of the Japanese tramp steamer, *Ichi Maru,* and taken over their quarters. We had already begun to see heavy snow on the way north from Sendai, but when we hit Hokkaido at the port of Hakodate, winter was very evident. By the time we had changed trains at Sapporo for the short local run to Chitose, we had decided that snow was the order of the season, and our decision was confirmed when we unloaded to find more than six feet of snow on level ground. (It increased to eight feet before the winter was over.) There was nothing unusual about the station or the work except for the snow, and that soon came to be ordinary.

When I met my predecessor, Chaplain Thorpe P. Bauer, now returned to a civilian parish, he suggested that I might like to follow up an invitation which he had received from the Japanese pastor of Hokko Kumiai Church in Sapporo. He handed me the letter, and I caught a glimmer of memory stirring when I saw the return address, "P. Susumu Nishida, 14 Nishi, 1 chome Odhori, Sapporo, Japan." Reading the letter confirmed the stirring and brought back the full memory of the years spent at Hartford Theological Seminary—1936 and 1937. Nishida-san, Paul to all of us then, had been doing graduate work at Hartford when I

arrived, a fledgling middler, to complete my seminary course. He had been quiet, reserved, almost secluded, in those days when war was a distant but dark shadow, with only the rumblings from China giving hints of the roar of battle to follow in the next ten years. And now I was on occupation duty in his homeland.

One invitation and he was here to see me, with his photo album of Hartford days, and what a gab-fest followed! Questions and answers—his ready questions, and my faltering answers as I tried to recall names and faces of the faculty and student body during those years that we had spent in studying together. Time has permitted us to see each other regularly since then. I have been privileged to share in some of his joys—the fiftieth anniversary of his church, his designation as chairman of the Hokkaido District of the Kyodan, the United Church of Christ in Japan.

Nishida's life during the war was none too happy. He had been serving a church in the southern islands before coming to Sapporo when the church there needed strong leadership. That was in 1942. Shortly after his arrival he was informed that the Japanese military would need his church buildings, including his home and the kindergarten which cared for the children of working mothers. There was no question of choice so he vacated. He was permitted to meet with his Christian groups in homes as long as he reported faithfully to the Japanese Military Police. This continued until the fall of 1945, when he was advised that he was needed in a labor battalion to work on air-strips. Mrs. Nishida returned to her family in Asahigawa and the family was separated until the end of the war.

By the time that I met them, the church was busy getting back on its feet, and the problems of home life were taking second place to the problems of the Kingdom. There was work to be done. Help from America was still a hoped-for nonreality. So the work must be done anyway. The church was reopened. A new study built on the back to adjoin the living quarters added to its facilities. The fiftieth anniversary to be celebrated, with Toyohiko Kagawa including Hokko Church in an evangelistic swing of Hokkaido. A kindergarten designed to handle sixty children already overflowing with more than a hundred, and mothers bringing their children and sitting on the doorstep until their tots were accepted for care. And as though this were not load enough, the church itself supported a medical program and service mission to outlying communities. An opportunity too large to be missed and yet too large for a struggling church to undertake alone, but they undertook it and are still carrying on, now with some help from the churches in America. I have been able to help but little, for the things that are needed are not to be had here. Money is gone before it is given. Food, clothing, paper, needles, thread, the things that we take for granted, just aren't here at all. A package of American food brings such a glow as can't be described on paper.

It was a reunion with an old friend here, but it was more. It was a reunion with some of the ideals and enthusiasms and searching loyalties of real Christianity. It was a reminder of a community of interests that had begun academically in a corner of the United States in 1936 and brought to mind again in this far corner of Japan in 1946. And seeing Japan through the

eyes of Nishida, Kagawa and other Christian leaders whom I have met during the last two years has brought to mind something else that we accept all too often academically but fail to bring alive in our thinking—the world still looks to Christianity for its moral and ethical bases for living. It is graphically true in Japan, as the high priest of the Shin-Buddhist Temple in Sapporo told me: "Since the death of state Shinto, there is no adequate basis for ethics in Japan unless Christianity gives it to us. Your churches have a great responsibility." He echoed the same sentiments publicly in the fall of 1945 when the churches of Sapporo held a joint evangelistic meeting. He had asked for, and received, a place on the program of the first evening's meeting, and advised the Japanese to heed well what the Christian teachers might say, for he was convinced that the Christian ethic was the only hope of Japan.

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Looking Ahead from Amsterdam

HOMEWARD bound from Amsterdam in September were religious leaders from over 40 countries who brought to their churches first-hand reports of the World Council of Churches' First Assembly—the most truly representative congress of non-Roman denominations ever held.

The Amsterdam gathering is expected to inspire comment and study for many months to come among church leaders in every corner of the globe. This is likely to be especially true in the United States, since top American churchmen have shown outstanding interest in the program and purposes of the World Council from the time it was first conceived.

Somewhat lacking in drama, despite the fact that it was heralded by a wealth of publicity seldom, if ever, accorded any international Protestant event, the Amsterdam assembly nevertheless vividly revealed the great breadth and scope of interest among Protestant leaders in the world's present ills—social, economic, and political as well as spiritual.

What might be regarded as the keynote of the entire Amsterdam sessions was sounded in an 800-word "Christian Message" in which the delegates declared that Christians everywhere must learn to speak and act boldly if they expect to see peace and happiness in the world.

The substance of the Council's statement was that men and women "must learn afresh together" what is their duty in "industry, agriculture, culture, politics, the professions, and the home"; that they must say "No" to every system that exploits men and leads to war; and say "Yes" to "all who seek for justice . . . and a new earth where dwelleth righteousness."

Reflecting world Protestantism's attitude toward modern social ills were the series of special reports drawn up by study sections and presented to plenary sessions which recommended them for study by the churches. Based on the assembly's general theme, "Man's Disorder and God's Design," the studies discussed and analyzed international problems which, according to the religious experts, have developed largely as a result of society's failure to observe the letter and spirit of Christian moral law.

Of exceptional interest was the report on "The Church and the Disorder of Society," which urged Christian churches to reject the ideologies of both communism and laissez-faire capitalism as inadequate and based on irredeemable promises. To this report was added a dual warning against identifying the Christian Church with any political party or acting as though the Church were a political party.

Meanwhile, a report on "The Church and International Affairs," warned that the greatest threat to peace comes from the division of the world into mutually suspicious and antagonistic blocs. It stressed that the threat of war is greater "because national tensions are confused by the clash of economic and political systems," with many of which "Christianity cannot be equated."

"We denounce," the report said, "all forms of tyranny, economic, political, or religious, which deny

liberty to men. We utterly oppose totalitarianism wherever found . . . and similarly we oppose aggressive imperialism, political, economic or cultural, whereby a nation seeks to use other nations or peoples for its own ends."

The Amsterdam delegates showed special interest in a report on "The Universal Church in God's Design," which admonished churches against the tendency to become preoccupied with internal affairs instead of sharing in the common life of men.

"We are in danger," the report declared, "of being the salt that has lost its flavor and is fit for nothing. It is to our shame that between the divided churches we have lived in preoccupation with internal affairs, looking inward to our own concerns instead of forgetting ourselves in outgoing love and service."

Reports on subjects also of intimate concern to the churches were presented by four special committees. One of the reports, dealing with the Christian attitude to the Jews, called upon churches to combat anti-Semitism, and suggested bases for carrying on mission work among Jews.

Other reports called for mobilizing laymen for more effective roles in the church; urged the formation of a commission to make further study of women's place in the church; and stressed church reconstruction needs in war-hit countries.

Among the accomplishments of the Amsterdam gathering were the establishment of official agencies to help mobilize the churches in efforts to remove the causes of war; to work for the rehabilitation of refugees; and to provide churches with a more effective program of public relations through press and radio media.

The assembly also approved a four-point declaration on religious liberty and urged constituent churches of the World Council to support adoption of an International Bill of Rights by the United Nations.

One of the major results of the Amsterdam sessions was that Christian leaders, despite differences of views and experience, were able to work out pronouncements of far-reaching implications.

However, by far the most important outcome of the meetings was that at last the non-Roman churches of the world have an officially constituted organization, a machinery that will not only enable them to lead and influence the world on a scale never before possible, but, it is hoped, contribute greatly toward the ultimate reunion of Christendom.

The next assembly of the World Council is expected to be convened in 1953. Meanwhile, its affairs will be administered by a central committee of 90 persons—including 20 Americans—all of whom were elected at Amsterdam when the Council was voted into official existence after having functioned on a provisional basis for the past ten years.

As constituted, the World Council is headed by six presidents, one of whom is an American—Methodist Bishop G. Bromley Oxnam, of New York—and an honorary president, missionary leader Dr. John R. Mott, also an American. The Council has twelve departments to deal with separate phases of its work, and executive headquarters at Geneva, with branch offices to be set up in New York, London, and an undesignated center in the Far East.

—RELIGIOUS NEWS SERVICE

NEWS AND VIEWS

FOREIGN:

A recommendation that the United Church of Canada continue to ordain women for the ministry has been made to the Church's General Council by a commission appointed two years ago. A total of 15 women have been ordained to date and 8 are settled in pastoral charges.

Dr. Hyungki Lew, a leading Korean educator and author, told the Institute of World Missions in Chautauqua, New York, that Korea is one of the most critical missionary areas in the world because it is a land where Christianity "is in a life and death fight with communism." He declared the American Occupation Army and mission workers are efficient and hard-working, but are being outtalked by the communists. Dr. Lew, to help correct this situation, is preparing a series of booklets to show the contrasts between Christianity and communism and intends to flood the markets of Korea with this literature.

With the discussion in Oberammergau, Germany, of the 1950 passion play, officials of this historic Bavarian village have sent a petition to the Soviet military commander for release of 50 passion players still being held as prisoners of war by the Russians.

YOUTH:

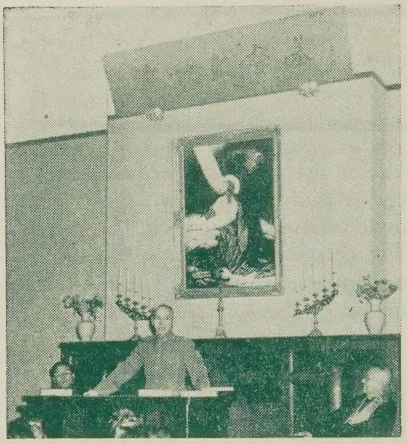
Approval of a world conference of Presbyterian youth in August, 1949, was voted in Geneva, Switzerland, during the international conference of the World Alliance of Presbyterian and Reformed Churches. The meeting will be open to delegates 30 years old or younger. It will be held in France or Switzerland.

A Boys Town has been started near Frankfort, Germany, by several members of the Churches of Christ, according to Otis Gatewood, missionary of the Broadway Church of Christ, Lubbock, Texas. The town is being set up on a bombed-out airfield where the barracks are being converted to accommodate about 200 youngsters.

EDUCATION:

At the Youth Congress of the Seventh Day Adventists held in Philadelphia it was announced that the denomination will open 140 new schools in all parts of the country during the next year. Reports to the Congress indicated that the denomination currently operates 290 colleges and high schools and 3,631 elementary schools.

Knox College, with a curriculum based on the improvement of agriculture, the banishment of illiteracy, and the raising of the moral, social, economic and religious standards of living, was recently opened at Spauldings, Jamaica, British West Indies. Church leaders found a college devoted to "sound and practical education for youth" was needed.



Generalissimo Chiang Kai-shek makes speech at dedication of one of his former residences as an undenominational Christian church. Consecration of building fulfilled a vow made by Chiang during the war to give this house to God if Japanese were defeated. New church, called "The Triumph Church," is situated at Hsiao Hung Shan (Little Red Hill) outside Nanking. (*RNS Photo*)

More than 250,000,000 illiterates throughout the world have learned to read by using the phonetic method, according to the Rev. Dr. Frank C. Laubach, pioneer literacy expert and noted missionary educator. Dr. Laubach recently completed a nine-months' tour of Africa, where he has established literacy classes in 63 different African languages and dialects. During his 20 years as a missionary educator, he has taught people to read in 156 different languages. The basic principle of Dr. Laubach's system is the association of pictures, words and syllables. His method utilizes charts and graphs which depict ideas through pictures of familiar objects. The average illiterate can learn to read his native tongue in about two weeks. Dr. Laubach says the greatest need for the rapidly growing literate population in Africa and other foreign countries is "a fresh, interesting and popularly written literature."

PERSONALITIES:

Two distinguished figures in the history of the General Commission passed away on September 14. They were Bishop Edwin F. Lee, wartime director, and Dr. John Paul Tyler, member of the Commission. Both were Methodist churchmen.

Dr. T. M. Campbell of Tuskegee Institute was recently presented a Superior Service Award by Secretary of Agriculture Clinton P. Anderson in recognition of outstanding services in agricultural extension work. Many missionaries, trained in "rural ways," have passed through Dr. Campbell's classes and are now in service in Africa and the Orient and throughout the Americas.

The Rev. Dennis Savage, director of the Christian Youth Conference of North America, became director of Youth Council Services for the United Christian Youth Movement, administered through the International Council of Religious Education, at the close of the third Christian Youth Conference of North America. Mr. Savage took over much of the work of Miss Helen Spaulding, who became associate director of research, which is a new position on the Council staff.

The Rev. Paul A. Collyer has been elected assistant secretary of the American Bible Society to work in the Foreign Distribution program. The Rev. Richard Harris Ellington has been appointed secretary of the Society's northwestern district.

Harold E. Skelton of Dumont, New Jersey, has been added to the Lutheran World Action staff to assist in promotional work. As an LWA assistant he will be working with the Rev. Rollin Shaffer, pastor of Grace Lutheran Church at Shamokin, Pennsylvania, who has been named promotion secretary, and with the Rev. Ross Hidy, who has been loaned to LWA by the Division of American Missions for six months.

Dr. Roy L. Smith of Chicago has resigned as editor of *The Christian Advocate* to become a publishing agent of The Methodist Church. Dr. T. Otto Nall, former managing editor, has been appointed acting editor.

GENERAL:

Packed in five-pound bags, 80,500 lbs. of cracked wheat left Kaysville, Utah, recently for Germany. This shipment constitutes the 109th such carload of food or clothing to be sent by the Latter Day Saints (Mormon) Church to Europe.

The Southern Baptist Relief Center in New Orleans, Louisiana, has initiated a $5.00 food box for overseas shipment which will be known as HOPE—Help Other People Eat. The package weighs 11 lbs. and was designed in response to the demand of Southern Baptists who want to send packets to individuals overseas.

Eight of the larger evangelical denominations from America have decided to work unitedly in Japan in cooperation with the Kyodan, the Church of Christ in Japan. These are the Methodist Church, the Presbyterian Church, U.S.A., the Congregational-Christian Church, the United Church of Canada, the Evangelical Reformed Church, the Reformed Church of America, the United Christian Missionary Society, and the Evangelical United Brethren. In America these have formed the Inter-Board Committee for Work in Japan, its counterpart in Japan being the Council of Cooperation. These churches have agreed not to organize independent missions again but to carry on their work through the Council of Cooperation.

Under preparation for nearly ten years, the Westminster Study Edition of the Bible was published on Sep-

American and Canadian delegates to the international conference of the World Alliance of Presbyterian and Reformed Churches are shown during a visit to Reformation Wall, a monument to the early "reformers." Left to right: Dr. George C. Pidgeon and Dr. Gordon A. Sisco, both of Toronto; Dr. William Barrow Pugh, stated clerk of the General Assembly of the Presbyterian Church in the U.S.A.; Dr. Jesse Baird of San Anselmo, Calif., moderator of that denomination; Dr. George H. Donald of Montreal, retiring president of the Alliance; Dr. Edgar F. Romig of New York, new head of the western section; and Dr. John R. Cunningham, president of Davidson College, N. C., representing the Presbyterian Church in the U.S. Monument in background depicts Farel, Calvin, Knox and Beze. (*RNS Photo*)

Opening service of the First Assembly of the World Council of Churches was attended by 3,000 persons. Reports said several thousands were turned away because of lack of space. *(RNS Photo)*

tember 1 by The Westminster Press, publication division of the Presbyterian Church, U.S.A., in Philadelphia. The work—a new presentation of the King James Version—follows the familiar text, but poetry appears as poetry and prose as prose instead of being divided into chapters and verses. Each Book of the Bible has an introductory chapter explaining its history, content and circumstances of writing.

CHAPLAINS:

Chaplain (Maj. Gen.) Luther D. Miller, Chief of Chaplains of the Army, has recently been awarded a certificate of commendation by the War Assets Administration for his outstanding services in connection with the sale of 615 surplus Army chapels, for which 2,127 applications had been received.

In a new chaplaincy program on a full-time basis, the Rev. William R. Keeffe has been appointed Hospital Chaplain in the Montana Deaconess Hospital in Great Falls, Montana.

Chaplains have developed a new approach to the problem of keeping Army personnel "on the right track," according to Chaplain (Lt. Col.) Arthur C. Piepkorn, commandant of the Chaplain School at Carlisle Barracks, Pennsylvania. Formerly chaplains tried to persuade men not to fall into evil ways and explained the consequences of wrongdoing. Now they attempt to build the character of officers and enlisted men in such a way that they will not want to do wrong. "Army authorities," he said, "recognize that the young man entering the Army must be properly safeguarded. The Army has a character guidance program in operation and is to launch "an intensive drive for additional chaplains."

INTERRACIAL:

The first Institute on Racial and Cultural Relations, sponsored by the Presbyterian Church in the U.S.A., was held at Lincoln University in Pennsylvania. Thirty racial experts attended the Institute.

The National Lutheran Council has a newly-established "Department for the Christian Approach to the Jewish People." Serving many of the Lutheran bodies in the United States, the body is headed by the Rev. Harold Floreen of Chicago, Illinois, who is a graduate of Augustana College and of the Lutheran Theological Seminary at Rock Island, Illinois. His task is to interpret Christianity to the Jewish people.